

The Church of St. John the Divine



SJD Mentor Network

Training Manual

Schedule

*"I will make you into a great nation. I will bless you . . .
...and you will be a blessing to others."* -Genesis 12:2 NLT

8:50 am Gather/Coffee/Bagels
9:00 am Introductions
9:20 am Session 1: Mentoring Basics
9:40 am Session 2: Mentor Meetings
10:00 am Break
10:05 am Session 3: FAQs
10:25 am Resources and Appendixes
10:40 am Break
10:45 am Safeguarding Training
12:15 am What Next?

Contacts

Ron Torretti: rtorretti@turrisgroup.com
Suzanne Torretti: storretti@turrisgroup.com
Matt Marino: mmarino@sjd.org

Motto

*"You can love the view out your corner office window,
but if you don't like the view in your mirror what's it really matter?"*



Session 1: Mentoring Basics



I. Setting the table:

A. *Mentoring is a relationship through which one person empowers another by sharing God-given resources.*

-Examples:

Prophets: Eli & Samuel, Elijah & Elisha.

Leaders: Moses & Joshua, Jesus & the 12, Barnabas & Paul and Paul & Timothy.

B. Key dynamics in a mentoring relationship: Attraction, Responsiveness, Accountability

C. Everyone should be both mentored and mentoring. (Proverbs 27:17, Col 2:6,7, Heb. 13:7, I Cor 11:1)

D. No one person can be every type of mentor for another.

II. Types of mentoring. From more deliberate to less deliberate...

A. Intensive:

1. Discippler - *Enables basics of the Christian life:*

-Marks of a disciple. (John 8:31-32, John 13:34-45, John 15:8,16, Luke 14:27)

-Tools to use: Devotions, Word intake, relationships, ministry. Use Navigators' Christian Wheel, appendices in this manual.

2. Spiritual Guide – *Accountability, direction, and insight for questions, commitments, and decisions affecting spirituality and maturity.* (James 3:13,17, II Chron. 24:2, 17-18)

3. Coach – *Motivation, skills, and application needed to meet a task, challenge.* (Proverbs 12:15)

B. Occasional:

4. Counselor – *timely advice and correct perspectives on viewing self, others, circumstances, and ministry:* (Exodus 18: 19-22 [Moses & Jethro], Proverbs 20:18)

-Empowers through: Encouragement, being a soundboard, major evaluation, specific advice, perspective, linking, major guidance, inner healing

5. Teacher – *Knowledge and understanding of a particular subject:*

6. Sponsor – *Career Guidance and protection as leader moves within an organization:* eg. The Barnabas leader-switch.

C. Passive: Models

7. Contemporary – *A living, personal model for life, ministry, or profession who is not only an example but also inspires emulation:*

8. Historical – *A past life that teaches dynamic principles and values for life, ministry and/or profession:* Hebrews 11.

*Are you getting what it takes to develop **you** in order to develop others?*

III. Application:

1. **The most famous counselors?** Job's. They seem to encompass all 8 types of mentoring relationships. What went wrong?
2. **Ten Commandments of mentoring:**

1. Relationship
2. Purpose
3. Regularity
4. Accountability
5. Communication Mechanisms
6. Confidentiality
7. Life Cycles of Mentoring:
8. Evaluation
9. Expectations
10. Closure

Session 2: Meetings



Mentor Meeting Agenda

(60-90 minutes in length. Every 2-4 weeks. A regular time and place.)

10 Things to do when you meet with your mentee...

1. What do you need to talk about? 2. What else?
3. What challenges and opportunities are you facing?
4. Have you found a career sponsor? What are you doing to further that relationship?
5. What are you doing to grow in your life-roles:? (God, Family, Work, Friends)
6. Who are you blessing this week? What are you doing to bless them?
7. How have you seen God at work in your life? (You can ask this all the way through: "How is God at work in this?")
8. Talk about any homework you assigned.
9. Confirm next time and place and any to-do items for either of you.
10. Pray with them.

Session 3: FAQs



1. What is a mentor?

Mentors are people of wisdom and maturity that come alongside of young professionals (20s-30s) in their life-journey. Mentors are soul friends,

confidants, people who have walked paths another wishes to walk, but hasn't walked yet.

A mentor is not a therapist, parent, teacher, or tax advisor. They **are** godly, scripturally centered people of wisdom who have demonstrated character and capacity in their professions, and desire to help a young professional listen to their life, follow Jesus Christ more diligently, pursue the dreams and vision God is birthing in them, and access the tools and skills they will need to get there. A mentor is a listening and loving ear, outside eyes to help you see options in circumstances you may not see, and occasionally, a helpful nudge. An SJD mentor is someone with knowledge, skill, talent, experience, and a living faith – in other words, someone with expertise and character and willing to share that with others.

2. What is a mentee?

A mentee is someone looking for another to walk beside them and share their wisdom from the road. A mentee does not have to be a member of St. John the Divine, but their mentors will be. A mentee also does not need to be a Christian, but their mentors will be. Our mentor's faith has been central to their success.

3. What do mentees want?

Mentees fall into three broad groups:

- Career people: Primarily desiring a leg up in the career world
- Christ-centered career people: Looking for wisdom in balancing career and family expectations and desiring spiritual growth
- Home managers: Stay at home parents wanting faith/parenting/marital wisdom

**As people with a few miles on our tires, we know that all of our life is important. We want to help each mentee in all of their relationships, even the ones they may not have felt needs in.*

4. What is the SJD Mentor network? How does it work?

The Mentor Network is a group of trained mentors in relationship with one another for support and encouragement. To begin, potential mentors and mentees:

1. Fill out the interest form
2. SJD's Mentor network support person (Suzanne Torretti) lines up a potential mentor/mentee partnership utilizing a host of factors in that decision: purpose, location, etc.
3. The mentor network support person will send an introductory email to each party.
4. It is the mentee's responsibility to line up the time and place of the first meeting. Mentors and mentees will meet 2-3 times to see if the relationship fits for both parties. (If not simply go back to step 2, if yes proceed to step 5).

5. The mentor and mentee then map out an annual plan for meeting times and places and sign a covenant to work together for the year. (The assumption is that you will have clear goals and steps to reach those goals you are working on together.)
6. You meet with the mentor from between 1 and 2 times per month depending on your needs and schedule.
7. Mentors may suggest outside expertise to help you in your journey.
8. Evaluate each six months the continuing nature of your relationship thereafter.

5. How is a mentor different from a discipler?

A mentor is a wider net. A mentor helps someone in any life endeavor in which they have expertise. A discipler specifically helps someone to work on their relationship with God. Our mentors are **also** disciplers. We are trying to get mentees off the ground floor and into the balcony of life. We are always asking, "Where was God in that?" "Where do you see God in this instance?"

6. Who should be a mentor? What are the parameters?

Must have:

- An active walk with Jesus Christ
- Career/Life/Relational expertise
- The ability to maintain confidentiality
- Emotional, Spiritual, and Financial Stability
- Orthodox/Creedal Christian belief
- Have attended the Discovery class (Anglican foundations)
- Approved by the rector and vestry
- Safeguard trained
- Accountable to church leadership
- Specific mentor/mentee relationships will be confirmed by both parties after 2-3 meetings. The relationship will be re-affirmed every six months afterwards.

Can't have:

- The Potential for sexual attraction with a mentee. The mentor/mentee relationship involves spiritual power and emotional intimacy, therefore, that relationship cannot involve the potential for sexual attraction.
- Fresh wounds: Divorce, death of a primary family member, or job loss in the last year or similar circumstances.
- Boundary issues. A mentor helps a mentee realize *their own* gifts and abilities. A mentee is NOT supposed to end up looking like the mentor.
- An active addiction.

*The purpose of the "can't" list is not to eliminate good mentors but to insure the safety of all involved, to help us all be more like Jesus, and surrender more of our hearts to Him.

7. What if it doesn't go well?

As stated in #4 "How does it work?" You meet 2 times and see if the mentor/mentee relationship fits for both of you. Once you and your mentee work out a covenant the

assumption is that you will both be faithful to working the covenant. A mentor/mentee relationship occasionally has times of tension in it. This is to be expected. Make sure that the tension is about your mentors growth rather than your own emotional needs/issues.

8. What if a mentee/mentor has a GIANT problem?

Check in with Ron (rtorretti@turrigroup.com) or Suzanne Torretti (storretti@turrigroup.com). You can also contact Rev. Matt Marino (mmarino@sjd.org).

9. How do I become a mentor?

1. Fill out a mentor interest form
2. Attend a mentor training/Safeguarding God's People Training
3. Be recommended as a mentor by the mentor board, approved by the rector, and confirmed by the vestry.

10. How do I start meeting with my mentor? (What do I do?)

After you receive a mentor acceptance email from Suzanne Torretti (takes approx. 4 weeks from training), your potential mentee will contact you to set up the first meeting. (They make the first contact to ensure their motivation.)

11. When is it time to stop?

Your covenant with your mentee stops when the covenanted time is up or, with notification to the network admins (Ron & Suzanne) when you find that you are at an impasse and your mentee is non-responsive, or other issues arise that you do not feel equipped to handle. Again, you are a Christian friend with expertise in areas they hope to grow in. You are not a therapist, child-care provider, parent, etc.

12. What help is offered to mentors?

We have a closed facebook group for ongoing support of one another. We will meet several times a year to troubleshoot and provide ongoing support. You may offer private feedback to Ron Torretti. Contact clergy if these avenues are insufficient.

13. Do we have biblical grounding for this?

Absolutely! *"I will make you into a great nation. I will bless you...and you will be a blessing to others."* (Genesis 12:2 NLT). Repeatedly God promises Israel that he would bless them in order to bless others (eg. Is. 49: 6, Zech 8:13). 2 Kings 7:1-9 Describes begging lepers who discover an empty encampment full of food and realize they should share their blessing.

14. What are we hoping to achieve?

The mission of St. John the Divine is "Changing lives for God in Christ. In the young professionals ministry, we do this by **equipping young professionals to experience and share the Good News of Jesus in the places they live, work, study, and play.** We are hoping to help young professionals live to their fullest potential.

Appendix a

Resources



I. Vocation

- a. Big Picture: Every Good Endeavor: Tim Keller
- b. Coworkers & bosses
 1. Scaling Google & Yahoo: Interview with Yahoo CEO Marissa Mayer at Stanford
- c. Public Speaking: Communicating for a Change: Stanley
- d. Vocation as an authentic expression of yourself: Let Your Life Speak – Palmer
- e. Balance: Margin: Swenson
- f. Promotions/job changes
 1. Who Moved My Cheese: Johnson
 2. What Color is Your Parachute: Bolles
 3. The First 90 Days: Watkins
 4. Job Search: Tom Knudson
 5. Life Skills
- g. Right Thinking: Mindset: Dweck

II. The Self

- a. Professionalism: 7 Habits: Covey
- b. Goals/mission: The On Purpose Person: McCarthy
- c. Time management: 15 Secrets of Successful People: Kruse
- d. Money Management: Total Money Makeover: Ramsey
- e. The Man in the Mirror: Morley
- f. Grit: Jethani (appendix f)

III. Leadership

- a. Andy Stanley Podcast
- b. Start With Why: Sinek
- c. How to Win Friends and Influence People: Carnegie
- d. How Successful People Think: Maxwell
- e. Turn the Ship Around: Marquet
- f. Getting It Done: Leading When You Are Not In Charge: Sharp
- g. The Five Dysfunctions of a Team (Manga edition): Lencione

IV. Faith

- a. Why Christ? The Reason For God: Keller
- b. Scripture:
 1. Getting More From the Bible: Marino
 2. How To Read The Bible For All It's Worth: Fee & Stuart
- c. Evangelism (Matt has both of these)

1. Based on a True Story: Chung
2. One Verse Evangelism: Raysbrook

V. Soul care/Spiritual rhythms:

- a. Knowing Yourself: (Kiersey Temperament, High-Performance Patterns, Strengths Finder, Emotional Intelligence, Birkman, Littauer)
- b. Spiritual direction
- c. Daily Office
- d. Contemplative Practices (Centering prayer, Lectio Divina, etc)

VI. Dealing with disappointment:

- a. Grieving/Loss:
 1. A Grace Disguised/A Grace Revealed: Sittser
 2. A Grief Observed: C.S. Lewis
- b. Disappointment with God: Yancey

VII. Relationships: Toughest People to Love, DeGroat

- a. Dating/Sexuality:
 1. Captivating/Wild at Heart: Eldridge
 2. Survivors of abuse: Mending the Soul: Tracy
- b. Marriage:
 1. Sacred Marriage: Thomas
 2. The Meaning of Marriage: Keller
 2. What Did You Expect: Tripp
 3. His Needs/Her Needs: Harley
 4. Seven Principles for Making Marriage Work: Gottman
 5. Love and Respect: Eggerichs
- c. Co-Dependency:
- d. Parenting:
 1. Home Builders
 2. How to Raise an Adult: Lythcott-Haims
 3. Habits of a child: Valerie Hess
 4. Raising a Modern Day Knight (Youth version of Men's Life), Lewis
 5. Men of Honor, Women of Virtue, Stecker

How People Grow

Cloud and Townsend, 2001



I. Know your Growth Model

1. **Sin Model:** Problems are the result of sin. The role of the helper is to find the sin so that you can confess and repent of it.
2. **Truth Model:** Problems are a "lack of freedom." Truth sets free. The role of the helper is to help others know and apply the truth.
3. **Experiential Model:** Problems are the result of un-dealt with pain. The role of the helper is to help someone bring Jesus to the problem and relive it with God.
4. **Supernatural Model:** Problems are the result of walking by sight rather than relying on the Holy Spirit. The role of the helper is that of prayer and words of knowledge to help the person "get out of the way and let God."

There is not a divide between "secular growth" and "spiritual growth." Help people to drop the dichotomized life - All growth is spiritual.

II. The Ways People Grow

- A. The Master Gardener: Trinitarian presence
- B. The Climate for Growth
 - 1) God's Plan: A people-the Body of Christ
 - 2) Open Spaces: The power of acceptance
 - 3) The Warmth of Forgiveness: Truth & Grace
- C. The Path of Growth
 - 1) The Gardener's Handbook: Scripture
 - 2) No Pain. No Gain: The role of Suffering and grief
 - 3) Tasty Fruit: A righteous life
 - 4) Pruning: Discipline and correction
 - 5) A Deeper Well: Spiritual poverty and brokenheartedness
 - 6) Training the Vines: Obedience and repentance
 - 7) Pulling the Weeds: Sin and Temptation
 - 8) Facing reality: Truth deepens growth
 - 9) Putting on the gloves: The importance of activity
 - 10) Waiting for harvest: Time

Talk, Study, Pray: 1:1 Discipleship Training

(A simple method to read the Bible with someone.
Developed for use with junior and senior high students.)

Adapted from the Young Anglicans Project - Engage

Getting Started

Sometimes we begin discipling someone because we are approached. However, often we need to be the ones doing the approaching. Note the following considerations:

1. It is advisable that discipleship is done by a mature Christian and of the same gender of the person they meet with.
2. Be sure to you follow the sexual safety protocols set by the church.

-Is there someone in your life that seems obvious to you that you could begin meeting with regularly?

What do you need to disciple someone?

1. A Bible.
2. A pen and planner/calendar/diary is helpful. (More on this later.)

What to do when you meet to disciple someone

Discipleship involves 3 activities: TALK, STUDY, and PRAY. Read through each activity and then discuss any questions you might have. Note: beside each activity is a suggested length of time each activity might take.

Activity 1: TALK [25mins]

Discipleship involves relationship, so start by finding out how they are. Don't launch straight into a Bible study only to find out they are in pain over a tragedy or are stressed because of study or work. Start with conversation. Ask, "How are you doing?"

IMPORTANT NOTE: Be careful not to only spend time with those that are troubled or needy. Sometimes we fall into the trap of overlooking the person who is thirsty for God's word and longing to have someone to walk alongside them in the Christian life just because they seem to doing okay. If we follow the example of Paul we will also be looking out for the "Timothy" that will go on to disciple others and make a difference for God's kingdom.

Move on to asking, "How are you doing in your Christian life?" How are they doing on the basics: resisting sin, godly life and actions, doing personal Bible devotions, praying, church participation etc.

Activity 2: STUDY - Read the Bible. [25mins] there are several options for this activity.



OPTION A. Use printed Bible study booklets. There is much good Bible study material available. This can be a good way to get started. Prepared material helps keep the time focused. It can also be helpful if you are not confident to simply read through a text and teach it.

IMPORTANT NOTE: Just because something is in print doesn't mean it contains sound teaching. Be sure to ask people you trust for recommendations and look through material thoroughly before teaching it to someone else.

OPTION B. Choose a book of the Bible and read through it section by section or one chapter at a time. Make sure you each have the same version in a readable modern language (for example, ESV). Once you read it together ask them: "What stood out to you in this passage?" Allow them to make observations or ask questions. Then work through the passage, teaching them some helpful things from what was read. This method requires you to come with some prepared notes or an in depth understanding of the passage. Finish by asking "What challenges does the passage give you for the week ahead?" You may also want to have some prepared suggestions about how the passage applies to how we should live/respond.

OPTION C: Use the "Swedish Bible Study Method" (Appendix d below)

OPTION D: Similar to OPTION B, Choose a topic and come with a set of readings each week on the topic. For example, the topic might be godly relationships or a theological topic such as the sovereignty of God. When using this option set a time limit (such as 4 weeks). Be careful not to restrict your discussions to topics but also to spend weeks working your way through a book of the Bible.

IMPORTANT NOTE: Just because something is in print doesn't mean it contains sound teaching. Be sure to ask people you trust for recommendations and also to look through material thoroughly before teaching it to someone else.

Activity 3: PRAY [10mins] Ask them what they want to pray for and spend time praying. Three important things about this time:

- a. If they are not yet a Christian or are a new Christian, help them to see prayer as amazing yet ordinary - Prayer is simply talking with God. (Continuing the dialogue God began with us in the Scriptures. Most prayer can be summed up as either PLEASE prayers or THANK YOU prayers.)
- b. You want them to become comfortable praying if they are not already. So while you will always pray for them, insist that they also pray aloud for one or some of the prayer points. If they have never prayed aloud or feel uneasy explain to them that this is best setting to learn how to pray and that it doesn't matter if they get their words mixed up. If it is really difficult set some things for them to thank God for and have them simply pray "Thank you, Lord for....[insert praise points]"

- c. You want to equip them to be praying on their own during the week. I ask people to come with a list of five things they can pray for every day. Each week I check in with how they are doing with praying through their list. I will also help them with suggestions of what to pray for if they have never done this. [Obvious ones include: Family members, faith for a non-Christian friend, their church leaders, something for themselves. NOTE: these are things to ask God for, but teach them to start by giving thanks too (for example, thanks for: who God is, the ways God has blessed them or others, for answered prayer etc.)]

Your First Meeting

Start your time together by making your expectations and commitment clear. I always do this the very first time I meet with someone. This is also a good time to get to know them a little bit and will help you decide what you want to do in regards to Bible reading. After you read each step discuss any questions you might have.

1) Find out about them: In your first few meetings you need to find out about them.

- a. Have them share their 'story' with you (family, growing up, church experience etc.)
- b. Have them share their testimony if that does not come out clearly in their story.
- c. Ask about the times they were strongest in their faith and when they have struggled.
- d. Clarify their understanding of the gospel. One good question to ask is: *"If you were to die today and stand before God and he asked you 'why should I let you into my heaven?', what would you say to him?"* If their answer revolves around what Jesus has done for them on the cross that is great. If their answer revolves around how much they feel they try to be good or try to have faith, then spend some time explaining the gospel. Some helpful verses include: John 3:16; Romans 10:9-10; 2 Corinthians 5:21. *(Be sure to talk about not only the fact that Jesus takes away our sin but that, at the same time, he credited his righteousness to us. People often miss the second bit!)*

2) Set expectations. Tell them what you will do when you meet together (the three activities listed above: talk about their faith, read the Bible and pray.) Tell them your goal is to help them follow Jesus - to make them strong in their faith and their understanding of scripture.

3) Ask them to make a commitment to meeting regularly. They need to make it a priority (and so will you). There may be unavoidable times when your meeting time has to move (example, illness) but try to be consistent.

4) Ask them if there is anything they would like in addition to this? (You won't necessarily guarantee that what they ask you will do unless it fits in with the three points above (talk, Bible, pray). For example, they may confess they are struggling with a particular sin and want you to keep them accountable by asking them each week - that's a YES. They may say they want you to help them understand their Old Testament better so can you start with an OT book - that's a YES. They may say they want someone to do social things with such as go to the movies or teach them to cook - that's a NO. (You may develop a relationship where you

do social things outside of your time together but it should not be a set expectation and should not affect the time you set aside.)

5) Set a date, time and place that you will start meeting regularly (if you haven't already.)

6) Read a short Bible passage and pray. Choose a Bible passage that will be helpful or encouraging. One suggestion is Hebrews 10:19-25.

7) Decide the length of your commitment (one week? four weeks? a term/semester?

A school year?) You can still continue regularly after the initial time you have set, but it is helpful to have a finish date in case you feel you have committed to something that is not working well for either of you. The time limit also forces you to persevere even if it is not working at first. It gives you a settling in time before either of you end it prematurely - sometimes it takes time for it to feel comfortable.

Mistakes People Make in Discipling

Mistake #1. All talk and no Bible and prayer. Discipleship is not merely friendship and you are not their therapist. Make sure that what you set out to do happens – that the person you meet with is disciplined in the faith.

Mistake #2. Random meeting times. You need to set the same time every week and stick to it. Best option: once a week, second best/acceptable: every second week, not an option: whenever the person feels they need someone to talk to. The most common thing I hear from people is that they start regularly and then everyone becomes "too busy". A set, regular time will keep you accountable. It is helpful to end each time confirming the next meeting time before you pray and write it in the planner/calendar/diary before you part ways.

Mistake #3. No time limit. This is not a huge mistake, but it is best to set an hour. This helps you stick to the important stuff and not wander off topic. You can continue to meet and catch up after the hour is done but having an official end time is helpful.

Go Make Disciples!

Read: Matthew 28:18-20

Pray for God's help to go and make disciples.

A Year Of Advanced Discipleship

From Marty Caldwell, Young Life.

(For use with someone who wants more spiritual challenge)

To Start

Pray for direction.

Choose someone with great leadership potential and relational chemistry.

Tell them you would like to give them all you know for a year (maybe nine months).

Have them pray about their decision and have them “choose” to do it.

Commit to ninety (90) minutes a week – same time, same place is best.

Strategies

Listen more than speak: $\frac{3}{4}$ - $\frac{1}{4}$

Active listening (I hear you saying...)

Help them listen to their life and hear themes

Be regular/be consistent/be punctual/be prepared

Pray for them and with them

Sample Discipleship Plan for a Year

Weeks 1 - 3 – Each Share life stories and questions

The goal is transparency, vulnerability, and building trust and respect. Honesty drops the pretenses of false holiness and creates a relationship of “sinners” who need Christ and each other to grow.

Possible Questions to Ask...

What are you seeking? What do you hope to gain from this?

Who are your models and why?

What books have influenced you most?

Name five fun things you hope to do in your lifetime.

How has Christ changed you?

How has Christ changed you this year?

What are your spiritual gifts?

Who are your friends and why?

Tell me about each person in your family.

Tell me three of your biggest challenges in life so far and why they were hard.

Do you have any dreams (crazy ones) for your future?

Weeks 3 to 8 – Mission Purpose Statement

Buy a journal and start writing things down...

...Write a eulogy for your funeral – the things you want the significant people in your life to say when you die. Read and study Philippians 3 together.

...Write the names of the five most significant people in your life (alive or dead) and the characteristics in them that you want to model. Discuss the life of Christ in Mark's Gospel.

...What are the five most important character qualities you want to develop? Why are they important to you? Read and study Galatians 5:22, etc., together.

- ..Write a “character” job description for each of your life’s roles: Disciple, father, son, brother, husband, student, friend, worker, boss, employee, etc.
- ..Write each in present tense, i.e., “I am known as one who loves Christ with heart, mind, soul and strength.” Brainstorm verses to put by each character trait - you can type it, laminate it, look at it each day; buy *Celebration of Discipline* – Read Chapter 1.
- ..Failure – aim high and you will fail; but aiming high will cause greater growth and more recognition of the need for a Savior. Each week read one role to each other and talk about how you did. Galatians 6:8 – How can we “sow to the Spirit?”

Agree to Plan for the Following

Verse memorization
Journal daily
Monthly fasting and prayer
Read Scripture together: perhaps Daily Office

Weeks 9 to 25 – Foster Chapters 2-13 (one chapter every one or two weeks)

- Read each chapter and agree to do one or two exercises he suggests.
- Each week ask how it went.
- Each week review journal.
- Each week review Scripture reading.
- Each week review Scripture memory.
- Each week review some part of Mission Statement.

Week 26 – Review all progress after four months (What do we need to work on? Change plan whenever needed) Read another book that fits their needs (see suggested list below).

- | | |
|--|---|
| • <i>Mere Christianity</i> – C. S. Lewis | • <i>Working the Angles</i> – Peterson |
| • <i>Master Plan of Evangelism</i> – Coleman | • <i>Spirit of the Disciplines</i> – Willard |
| • <i>We Would See Jesus</i> – Hession | • <i>Ragamuffin Gospel</i> – Manning |
| • <i>Cost of Discipleship</i> – Bonhoeffer | • <i>Experiencing God</i> – Blackaby |
| <i>(varsity only)</i> | • <i>The Reason for God</i> – Keller |
| • <i>Disciple</i> – Ortiz | • <i>Captivating/Wild at Heart</i> – Eldridge |

Follow Through

- Take them with you for some kind of ministry experience.
- Pray for them every day.
- Confess sins and admit to failure.
- Read each other’s journals – teach them to journal.
- Be creative in “doing” what you learn.
- Have them over for dinner a few times to meet your family.
- Do something fun each quarter.
- Articulate dreams for them – things you could see them doing in God’s Kingdom.

The Swedish Bible Study Method

(1:1 or in small groups)

By Peter Blowes | January, 2009

... Ada Lum, an IFES staff worker and Bible reading enthusiast of many decades saw a Swedish student group using this method. This method requires a minimum of resources and preparation and is highly rewarding as it leads readers to confront the Scriptures directly.

Begin by praying, asking God to speak through his word. Then read a short Bible passage aloud (10-15 verses is ideal). Instruct each person to go back over the passage on their own, making marks for three things...

A light bulb: Something that 'shines' from the passage—whatever impacts or draws attention.

A question mark: Anything difficult to understand in the text, or a question the reader would like to ask the writer of the passage or the Lord.

An arrow: A personal application for the reader's life.

Have them draw each item on a piece of paper, then write down at least one thing from the text next to each. Allow people time to savor the text and explore it at their own speed. This usually takes about 10 minutes in silence.

Afterwards, get each reader to share one of their 'light bulbs' with the group. Spend time discussing these.

Next ask them to share their questions raised by the passage. Often it works well to invite the person who raises the question to propose an approach to answering it, and generally encourage that person towards further investigation. *Alternatively, any member of the group can respond to the question, provided the answer appears in the passage under consideration or in a previous section of the book that your group has already covered.*

In the third round, ask each person in your group to share one of their applications as it applies to their own life. Then, to conclude, pray. Invite people to lead in prayer as they please; no-one should feel pressured to pray. Invite a suitable person to close the time of prayer; this avoids embarrassment for newcomers and makes it clear when the prayer time is finished.

If your group contains fewer than five people, ask them to share two or three 'light bulbs', questions and applications each. You can then discuss these things according to the time available.

After the meeting, you may wish to address the questions again. However, in the meeting itself, seek to avoid arguing, falling into the trap of 'sharing ignorances' and imposing an answer by appealing to human authority.

The philosophy behind this style of Bible reading is to promote observation of the text, group participation and self-guided discovery. Each person has the opportunity to discover for themselves what God says. In principle, no-one answers the questions unless they are about something simple, like the meaning of a word. The idea is that the questions motivate investigation on the part of the person who raised them. It is also important to avoid anyone 'grabbing the microphone' and jumping on the poor new person present; instead, it is impressive to witness the capacity that even non-Christians have to understand the Bible when God speaks to them!

Taking it further

As the group grows in their familiarity with and skill in reading the Bible, this method can be expanded to include additional symbols that draw out other aspects of the passage. I have experienced good results when I've added them in groups who have completed at least a year's Bible reading.

The most common 'second generation' symbols are a set of **circling arrows** (to show how the ideas in the passage interrelate), a **heart** (to show the central idea of the passage) and a **circle with an arrow coming out from the center** (to show the passage's innate central application). It is helpful to practice these without making any comments on who is right or wrong during the initial studies, as skill, competence and confidence are gained through practice.

I have also recently discovered an additional step that has reportedly led to the planting of churches in northern India: At the end of the Bible study, next to a **speech bubble** symbol, group members write down the name of a friend or relative who would benefit from them sharing what they learned from the study. Their aim is then to talk to that person before the next meeting. The norm and practice of sharing the 'good news' promoted by this step has had dramatic effects.

The results

...During my 19 years as a missionary across northeastern Argentina, the Swedish Method had possibly the greatest impact out of everything I did, along with two oft-repeated phrases: "That's a good question" and "Keep reading your Bible carefully."

The Swedish Method approach is enjoyable, and hones our observation of the text. It has been useful in leading people to Christ: God speaks to them directly through his word without the 'noise' bystanders so often inject. Try it with your home group or neighbourhood Bible study group. Invite your neighbours, relatives or your children to join you. You may be delightfully refreshed and surprised—and so might they.

The 167 Project



- Makes faith more relevant in our day-to-day life.
- Equips us to “own” our spiritual journey.
- Expands our vision of God’s Purpose for our life.
- Transforms all of our relationships.
- Nurtures a relevant faith in our children.

What is the 167 Project?

The 167 Project encourages a living faith all week long. We will use sermon series, small groups, classes, retreats, testimonials, worship and anything else we can to equip and challenge people to grow their faith.

Is 167 different than what we’ve been doing?

No. St. John the Divine has always been focused on challenging people to live vibrant lives of faith. 167 defines a common language for us as a church.

What does 167 mean?

There are 168 hours in a week. Spend an hour in church on Sunday morning and 167 hours are left. The 167 Project helps us figure out how live that faith out all through the rest of the week.

What does a 167 Faith look like?

There are six marks that describe what a 167 life could look like...

- 1. Personal Faith:** Growing my faith through daily connection with God.
- 2. Unbounded Generosity:** Blessing the world by sharing what God has given me.
- 3. Intentional Impact:** Living all of life as part of God’s bigger plan to serve His world.
- 4. Joyful Witness:** Sharing by word and example the work of God in my life.
- 5. Transformed Relationships:** Demonstrating the love and grace of Christ in all of my relationships.
- 6. Abundant Power:** Relying on the power of God to change me and the world.



The Grace of Grit: Skye Jethani

(A young adult on the state of young adults today)

(Retrieved from: <https://skyejethani.com/the-grace-of-grit/>)

I recently read an essay about the first black regiment to see combat during the Civil War. An army surgeon recorded how the men of the 33rd United States Colored Troops refused to report to him after being injured because they wanted to stay in the fight. They remained at their posts with bullet wounds in their necks, backs, and even skulls. Those forced by their commanding officer to seek treatment amazed the doctor. Battlefield surgery was more like Medieval torture than medicine, but the soldiers of the 33rd were “perfectly quiet and cool.”

“Another soldier,” the surgeon wrote, “did not report himself at all, but remained all night on guard...having buckshot in his shoulder.” He finally “persuaded a comrade to dig out the buckshot, for fear of being ordered on the sick-list.”

The soldiers of the 33rd United States Colored regiment had a seemingly supernatural ability to persevere through pain; a sticktoitiveness that overcame every obstacle. The surgeon saw many brave men during the Civil War, but concerning the 33rd USCT he concluded, “Braver men never lived.”

Those soldiers had grit.

Research is showing that hard-fought grit is a critical component of a flourishing life and society. Intelligence, opportunity, and even material resources offer limited value when uncoupled from a high tolerance for pain and perseverance. Angela Lee Duckworth has found that grit is a more accurate indicator of educational success among kids than intelligence, and the same appears to be true in other endeavors. Her research says our ability to rebound from failure, stick with a difficult task, and focus on future rewards rather than immediate gratification are much more important than intelligence. In other words, in every race, the tortoise with grit ultimately beats the hare with brains.

But it’s a quality that seems to dilute a little more with each generation. Perhaps we are too far removed from the trials of the frontier and too pampered by memory foam mattresses and “On Demand” everything. My maternal grandparents fought the Nazis in World War II; my grandfather was shot down in a B17 and my grandmother was a nurse in General Patton’s army. My paternal grandparents escaped from Pakistan during the partition of India in 1947 in the largest mass migration in human history. Half a million people were killed in the violence.

My children collect participation trophies.

I don’t mean to appear ungrateful for the peace and prosperity we possess, but we shouldn’t be naive about the dangerous atrophy they create. The resilience of the African-American Union

soldiers was not baked in the warm oven of comfortable lives, but forged in the furnace of slavery and injustice. The Civil War surgeon said their remarkable courage was like “the religious bearing of men who realize that freedom is sweeter than life.”

Grit is not a trait we acquire from a book or bottle. It is a character hardened by heat and hammer.

Like the microscopic trauma caused to muscle tissue during weightlifting, it is the small struggles of life that build grit into our character. When we are denied these struggles by a coddling helicopter parent or a society of self-esteem, we enter adulthood unprepared to face the long obedience necessary for marriage, parenthood, citizenship, or religious faith. Everyday it seems I read another report about the exodus of Millennials from the church. Half of commentators blame the church. It's too partisan and puritanical, they say. It's a popular narrative based on scant evidence. In 30 years I've never heard a political (forget partisan) sermon, and how puritanical can the evangelical church be when rates of divorce and premarital sex conform to national averages? The other half blame Millennials for being taken in by secular philosophies that value social ethics over personal virtue.

Placing the responsibility entirely with either the church or Millennials is appealing, but there is another possibility. We may be experiencing a perfect cultural storm of grit-less-ness. A church coopted by a consumer ethic of comfort that abandoned the Christian disciplines used to develop perseverance has encountered a generation without the self-control to make lifelong commitments. Millennials lack the grit necessary for religious obedience, and the church lacks the tools necessary to cultivate it.

Sometime in the last century, the church embraced the unbiblical notion that mature disciples of Jesus could be formed painlessly. We've made suffering an anomaly rather than an expectation of discipleship. In ages past, it was understood that spiritual growth happened by engaging uncomfortable disciplines and self-denial. It was, in Eugene Peterson's words, “a long obedience in the same direction.” Today, we expect churches to offer a buffet of music styles, programs, and theater seats with cupholders. Discipleship has become a short whim in the direction of whatever church plays the new song I heard on K-LOVE.

Gordon MacDonald, a pastor for over 40 years, pondered why our churches are filled with so many immature Christians. “What our tradition lacks of late,” he writes, “is knowing how to prod and poke people past ‘infancy’ and into Christian maturity.” MacDonald never advances a definite reason, but wonders “what's been going wrong? Bad preaching? Shallow books? Too much emphasis on a problem-solving, self-help kind of faith?” His questions allude to a form of faith that values ease over endurance; one that lacks struggle and never produces a resiliency capable of meeting and overcoming the challenges of a post-Christian culture.

The wisdom of Scripture, however, tells us that we grow in faith by embracing suffering not avoiding it.

“Count it all joy,” the Apostle James declares, “when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness”

(a.k.a., *grit*.)

This steadfastness will make us “perfect and complete, lacking in nothing.” Rather than seeing pain as a quality to avoid, James sees it as a manifestation of God’s grace and far from merely tolerating its presence in our lives he calls us to celebrate it. Grit is so valuable to the Christian that we should rejoice when the struggles that produce it come upon us.

Dallas Willard said,

“It is absolutely essential to our growth into the ‘mind’ of Jesus that we accept the ‘trials’ of ordinary existence as the place where we are to experience and find the reign of God-with-us as actual reality. We are not to try to get in a position to avoid trials. And we are not to ‘catastrophize’ and declare ‘the end of the world’ when things happen.”

Interestingly, that is precisely what Greg Lukianoff and Jonathan Haidt see among today’s college students. In “The Coddling of the American Mind,” they document the rise in campus sensitivity and the “catastrophizing” of common events. The thin skin of Millennials is so well established that comedians like Chris Rock, Jerry Seinfeld, and Bill Maher no longer perform on college campuses. They simply can’t take a joke. One professor wrote about this aggressive oversensitivity in an article titled, “I’m a Liberal Professor and My Liberal Students Terrify Me.” Lukianoff and Haidt conclude, “smart people do, in fact, overreact to innocuous speech, make mountains out of molehills, and seek punishment for anyone whose words make anyone else feel uncomfortable.”

So we find ourselves in a slide toward spinelessness with neither the church nor young adults possessing the grit to face the “trials of ordinary existence” where the faith-filled life is cultivated and the presence of God is encountered. If we cannot rejoice in the ordinary trials of life how are we to boldly confront the extraordinary trials facing our world and the sacrifices they demand? They are not problems that can be solved with a hashtag. They will require us to stand at our posts with bullets in our shoulders and remain on the field of battle long after others retreat. “Grit is having stamina,” says Duckworth. “Grit is sticking with your future, day in, day out, not just for a week, not just for a month, but for years... Grit is living life like it’s a marathon, not a sprint.”

This leads us back to the brave soldiers of the 33rd United States Colored Troops. There were other regiments in the Union army composed of free Northern African-Americans, but the 33rd was the only regiment of escaped slaves from the South. Few whites, even in the North, believed African-Americans could fight valiantly and the expectations for the 33rd USCT were lower still, but the perseverance they displayed on the battlefield made headlines. Their commanding officer, T. W. Higginson, said, “It was their demeanor under arms that shamed the nation into recognizing them as men.”

I can only hope a similar underestimation is occurring today. Maybe there is a toughness within Millennials researchers and cultural commentators have missed because it has not yet been revealed in the crucible of conflict. Perhaps circumstances will arise that stir an unexpected, even supernatural, grit within the church that we did not know was there. Such a trial would necessarily be terrible—the sort we pray to be delivered from not ushered into. In the midst of it, however, we may rediscover the ancient grace lost in our day but known to the resilient generations that came before us.

Statement of Mentor Commitment

I endorse the mission YP@SJD goal of implementing the SJD mission of “Changing lives for God in Christ” by ***equipping young professionals to experience and share the Good News of Jesus in the places they live, work, study, and play.***

I have attended mentor training and Safeguarding God’s People certification training in the last 5 years.

I give my word that I meet the parameters of the SJD Mentor’s Network in that I:

- Have an active walk with Jesus Christ
- Career/Life/Relational expertise in the following area(s): _____, _____
- Possess the ability to maintain confidentiality (unless someone is in danger of imminent harm)
- Am Emotionally, Spiritually, and Financially Stable
- Posses Orthodox faith as expressed in the Nicene Creed
- Have attended the Discovery class (Anglican foundations)
- Am in relationship with and accountable to SJD church leadership
- Understand that mentor/mentee relationships will be confirmed by both parties after 2-3 meetings and will be re-affirmed every six months afterwards.

I give my word that I do not (and will remove myself from mentoring if any of the below listed become true of me):

- Have the potential for sexual attraction with my mentee
- Fresh wounds: Divorce, death of a primary family member, or job loss in the last year or other extremely distracting circumstances
- Have boundary issues
- Have an active addiction

I will do my best to complete my commitment to my mentee.

I understand that being a mentor is a gift to a mentee and an extension of the ministry of St. John the Divine Church, therefore all mentors must be recommended as a mentor by the mentor board, approved by the rector, and confirmed by the vestry. The imprimatur of the church can be removed at any time.

I certify that each one of the statements on this document are true to the best of my knowledge.

Signed: _____ Date: _____

Mentor/Mentee Covenant (Mentor Copy)

_____, mentor, and _____, mentee, covenant to meet together _____ times over the _____ period of time (approximately once every _____ weeks).

During this time we will work specifically on:

- 1.
- 2.
- 3.

We commit to being at each meeting, and have any assigned homework completed prior to the meeting.

If one of us cannot meet as scheduled we promise to do our best to let the other one know via _____ (phone, text, email, etc)

Sincerely,

_____, mentor Date: _____

_____, mentee Date: _____

(Please return to Ron Torretti in the Young Professionals office or rortorretti@turrissgroup.com)

*In case of problems with your mentor, check in with Ron (rortorretti@turrissgroup.com) or Suzanne Torretti (storretti@turrissgroup.com). You can also contact Rev. Matt Marino (mmarino@sjd.org).



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THE CHURCH OF
ST JOHN THE DIVINE
CHANGING LIVES FOR GOD IN CHRIST

2450 River Oaks Boulevard, Houston, TX 77019 | 713.354.2236